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## EDUCATION FOR ALL.

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With all the declamation of modern times upon the subject of practical education, and with all the reformatory movements that have been undertaken, the true conception of practical education seems to have been scarcely entertained until lately. If education is to fit the individual thoroughly for the duties of life, it should be devoted mainly to giving thorough qualifications for that which is to fill the greater portion of his life. The lives of all except the privileged classes, who live by rents, interest, and sinecures, must be mainly occupied in the necessary labor of self-support. The inflexible law which imposes upon mankind the necessity of constant exertion, is a law in harmony with the constitution of man, and necessary to its highest developement; and obedience to this law is as much a duty as a matter of necessity. It should, therefore, be one of the leading objects of education, to teach us the best mode of exerting our faculties in industrial pursuits. The two great objects which should take the lead of all others in a rational course of education, are

*First,—To prepare us for obtaining a comfortable subsistence by a reasonable amount of labor.*

*Second,—To teach a knowledge of our own constitution, for the preservation of health, and for advancement in moral and intellectual capacity.*

These two objects, fashionable education most commonly neglects; yet it is self-evident that they are more important than all the rest that can be accomplished by education. He who knows how to maintain himself and family in comfort and independence

by a reasonable amount of exertion, and is also able to preserve in his household, vigorous constitutions, active minds, and good moral sentiments, is a well-educated man, whether or not he has any knowledge of the contents of a single book.

In a proper system of education, children would not be trained to a mode of life entirely opposite to their whole future career, thus disqualifying them for practical life, and rendering them often idle and worthless in comparison to those who have not been sent to college. On the contrary, several hours of each day would be occupied in industrial studies, acquiring a knowledge of agriculture and the arts, by personally engaging in the labors of the field and the shop, under the guidance of able instructors. Every youth should thus go through a course of training, which would give him a practical knowledge of the most important branches of industry, enabling him at any time, in his future life, to adopt any such pursuits as circumstances might render necessary. In addition to this general industrial education, he should have the most thorough and elaborate instruction in the species of industry to which he is expected to devote his future life, giving him not only skill in the performance of its labors, but a familiar knowledge of all its relations to other pursuits—its present defects and probable mode of improvement, and its relations to the great laws of supply and demand, which determine its importance to society and its profit to the laborer. By thus mingling the industrial and literary education, the highest degree of energy of character would be developed, as the diversity of pursuits which it would furnish would give the attraction of variety, and stimulate the energy and enthusiasm of the young. The amount of physical exertion in the open air which would be required would preserve a vigorous condition of health, and the harmonious combination of physical and mental development, would, in time, produce a race of intellectual giants, ready for any laborious exertion or responsibility that circumstances might demand.

The combination of literary and industrial pursuits throughout the course of education, would blend by insensible degrees, with the course of future life: as the constitution became more robust, and industrial occupation more thoroughly understood, the time devoted to industrial pursuits would gradually increase in proportion to the literary hours, until the permanent proportion for life was attained. Eight or ten hours of labor and four or five devoted to intellectual improvement, with the cultivation of the finer sentiments, might constitute the permanent course of life. In a society guided by the highest principles, and enjoying all the advantages and economies of a harmonious coöperative industry, six hours of physical labor, and six of mental development, might probably be considered sufficient for all the wants of life. Under such a system of life, the entire community would present, with forms of robust physical beauty and health, a degree of in-



telligence and moral elevation, which, at present, is looked upon with admiration on account of its rarity. To such a mode of life, a systematic course of industrial education, would be a natural introduction. If such institutions could be established throughout our country, and made, by the assistance of liberal endowments, self-supporting establishments, where the student should enter for a series of years, living without expense, and remaining until his labor should be sufficiently remunerative to repay the outlay, they would at once emancipate the humbler classes of community from the oppression and debasement to which they are now subjected when seeking to obtain an honest livelihood.

The boy who is thrown upon his own resources in consequence of parental poverty, disease, or death, finds no means of subsistence except by passing through a tedious system of vassalage, under the title of apprenticeship—a condition, in some instances, but little less deplorable than African Slavery, in which his whole nature becomes brutalized by the loss of sympathy and society, by oppressive labor, and by the total absence of education, since even his industrial education is neglected, and he is left to pick up whatever knowledge of the art he may obtain, by his own ingenuity and application, in the shop where he is set to work. A vassalage of this kind, extending from three to seven, and even to ten years, according to circumstances, has been heretofore the hard fate of industrious and destitute youth.

It is a shame that no sufficient effort has been made for the relief of this unfortunate class. The young and helpless can only submit to the long periods of apprenticeship imposed by their masters; and the laboring classes, instead of combining for the abolition of this form of oppression, seem to have taken a pleasure in adding to the burdens and prolonging the servitude of apprentices, in order to protect their several trades from the influx of competition.

There is no necessity whatever for the continuance of this oppression, since the labor of every lad would be amply sufficient not only to pay the cost of his cheap subsistence, but to pay for the best instruction by which he might speedily acquire a thorough mastery of his art, and become as proficient in three months as most apprentices become in three years. I would rejoice to see industrial colleges established in our cities, where youths might apprentice themselves for a limited period to acquire a mastery of any art or arts which they wish to pursue, where the instruction would be of the most thorough character, and where they would be prepared in a short time to take rank as skillful and thorough workmen. I believe that such an enterprise might be made to pay its founders well, and that apprentices entering for but a single year, might, in the first four, five, or six months, become expert in one or more trades, and through the remainder of the year earn enough to pay a handsome fee for their tuition by

working under the direction of their teachers. A class of intelligent boys and girls, for example, possessing a respectable English education, and the maturity of judgment generally found at the age of fourteen or sixteen, might, by *competent instructors*, be made good printers in the course of three months, and might, at the present prices of typographical labor, during the remaining nine months of the year, earn from \$150 to \$250 each; becoming in that time finished workmen, and having a small surplus over the cost of subsistence and payment for tuition.

There are many trades which exact a tedious apprenticeship, in acquiring which, even a single month of careful instruction would be amply sufficient. With such facilities for acquiring industrial independence, young persons would find it desirable to acquire two, three, or four trades, in order to improve their health by alternation in employment and in order to be able to escape the consequences of an over-stocked market and lack of employment, by changing their pursuits.

One grand industrial university in a city, where all the arts should be taught in a thorough manner, where thousands of youths should be prosecuting their labors, under skillful teachers, would exert an immense influence in withdrawing from idleness and vagrancy many to whom apprenticeships are too repulsive, and filling the ranks of labor with truly intelligent and skillful artists. Such an industrial institution, coöperating with the city free schools and night schools, would do more to abolish pauperism and vagrancy than any other device I can conceive.

But to introduce such institutions requires a revolution in the aims and ideas of the friends of education. That revolution has commenced! The recent movement for the establishment of People's Colleges in New York, is the precursor of a great and beneficent change. And the response which it has received from Illinois is highly encouraging. The following account of this matter, from the New York *Tribune*, will be cheering to all philanthropists.

[By the way, the *Tribune* frequently contains articles of information in reference to the progress of society, which I feel tempted to quote but for the suspicion that my readers have already seen the article at its source. I hope the time will soon come when it will be entirely unnecessary for the *Journal of Man* to quote from the New York *Tribune*, in consequence of every reader of the *Journal* being also a reader of that paper.

It has just been enlarged at an additional expense of \$50,000 per annum to its proprietors, and is now the Mammoth *Journal of America*,—destined to circulate more widely, and exert a more beneficent influence upon society, than any other journal on this continent. Since its enlargement, the *Tribune* is about the cheapest paper in the world, as it is supplied to subscribers at a price which scarcely pays the cost of the blank paper, its profits being

derived entirely from advertising ; and its readers being thus supplied at a cheaper rate than the same amount of reading matter could possibly be furnished except as a matter of charity. No intelligent person, who wishes to keep pace with the progress of intelligence, and to receive fair, liberal, and correct views of public events in Europe and America, should neglect to take the *Tribune*.]

“ EDUCATION FOR THE PEOPLE.

It may now be ten years since a few poor and inconsiderable persons began to ‘ agitate ’ in favor of a more practical system of thorough Education, whereby youth without distinction of sex should be trained for eminent usefulness in all the departments of industry. They demand seminaries in which agriculture, the mechanic arts, the management of machinery, etc., should be taught, based upon a knowledge of chemistry, geology, botany, hydraulics, etc., with a corresponding proficiency in all that pertains to housewifery and household manufactures for female pupils. These demands made very little immediate impression on the public mind. They were backed by no great names, and no imposing array of Colonels, Generals, and Honorables was ever presented in the reports of the agitators’ meetings. In fact, those meetings, proffering no chances for making personal or party capital, and holding out no prospects of snug berths to be provided for cousins and younger brothers, have always been but thinly attended. The only class feeling a deep interest in them was that one which could least afford the time and expense involved in attendance on distant conventions. And the great majority of the journals have not to this day, evinced a consciousness that any such movement had an existence.

Still, the idea has slowly gained ground wherever a few faithful advocates were found to cherish it, and several small conventions of its friends have been held in this state, looking to the foundation of a ‘ People’s College,’ and the project has elicited the marked approval of Gov. Hunt and Gov. Seymour. Two State Conventions have in like manner been held in Illinois,—the last some few weeks ago—and one result of these is the passage by the Legislature of that state of the following joint resolutions :

*Resolutions of the General Assembly of the State of Illinois, relative to the establishment of Industrial Universities, and for the encouragement of Practical and General Education among the People.*  
Unanimously adopted.

*Whereas*, The spirit and progress of this age and country demand the culture of the highest order of intellectual attainment in theoretic and industrial science.

*And Whereas*, It is impossible that our commerce and prosperity will continue to increase without calling into requisition all the elements of internal thrift arising from the labors of the farmer,

the mechanic, and the manufacturer, by every fostering effort within the reach of the government—*And Whereas*, a system of Industrial Universities, liberally endowed, in each state of the Union, coöperative with each other, and with the Smithsonian Institution at Washington, would develop a more liberal and practical education among the people, tend the more to intellectualize the rising generation, and eminently conduce to the virtue, intelligence, and true glory of our common country; therefore be it

*Resolved by the House of Representatives, the Senate concurring herein*, That our Senators in Congress be instructed, and our Representatives be requested, to use their best exertions to procure the passage of a law of Congress donating to each state in the Union an amount of public lands not less in value than *five hundred thousand dollars*, for the liberal endowment of a system of Industrial Universities, one in each state in the Union, to coöperate with each other, and with the Smithsonian Institution at Washington, for the more liberal and practical education of the industrial classes and their teachers; a liberal and varied education adapted to the manifold wants of a practical and enterprising people, and a provision for such educational facilities, being in manifest concurrence with the intimations of the popular will, it urgently demands the united efforts of our national strength.

*Resolved*, That the Governor is hereby authorized to forward a copy of the foregoing resolutions to our Senators and Representatives in Congress, and to the Executive and Legislature of each of our sister states, inviting them to coöperate with us in this meritorious enterprise.

JOHN REYNOLDS,

*Speaker of the House of Representatives.*

G. KOERNER, *Speaker of the Senate.*

J. A. MATTESON, *Governor.*

Approved Feb. 8, 1853. A true copy: Attest,

ALEXANDER STARNE, *Secretary of State.*

—Here is the principle contended for by the friends of practical education abundantly affirmed, with a plan for its immediate realization. And it is worthy of note that one of the most extensive of the Public Land (or New) States proposes a magnificent donation of Public Lands to *each* of the states, Old as well as New, in furtherance of this idea. Whether that precise form of aid to the project is most judicious and likely to be effective, we will not here consider. Suffice it that the Legislature of Illinois has taken a noble step forward, in a most liberal and patriotic spirit, for which its members will be heartily thanked by thousands throughout the Union. We feel this step has materially hastened the coming of Scientific and Practical Education for all who desire and are willing to work for it. It can not come too soon."

## THE REIGN OF DARKNESS.

The reign of Jesuitism in Europe, and the shadow of its colossal power which is thrown upon this continent, give us a deep interest in all that concerns its force and its designs. The Roman party in our country has been thus far defeated in our elections. In Cincinnati, the people have been promptly and eloquently warned of their danger by the *Daily Times*, and its editor not only received several honorable and complimentary donations of plate, but would have been elected to the Mayoralty over the regular candidate of the dominant party, had there not been too many candidates in the field for a fair trial of the question. But the numerical inferiority of the Roman vote should not inspire us with any feeling of entire security. The enemy is equally subtle and formidable. Our true position has been clearly and vigorously stated by the Cincinnati Atlas :

"Were there an army upon our shores equal in number to the Roman priesthood in the United States, and professing the same designs, the whole people would be ready to arm against it. The cry 'our liberties are in danger!' would go forth from one end of the land to the other, and a spirit would be aroused whose first breath would drive the invader from the soil. Yet this Roman army is far more dangerous to our liberties than the military army we have imagined. It comes among us in the name of the Prince of Peace—it professes to be devoted to the cause of God and Humanity—it steals into the bosom of the people with an aspect as meek as its designs are sinister, and it is only when its doings in other lands are exhibited that the cloven foot is discovered; and we find it aspiring to political sovereignty—arrogating universal dominion—assuming to lay its iron grasp upon the souls of men, and secretly applying the torch to our free educational, civil, and religious institutions."

The justice of this view can not be denied. The Shepherd of the Valley, a Roman Catholic organ, published at St. Louis, confesses—"If the Catholics ever gain, as they will do, though at a distant day, an immense numerical majority, religious freedom is at an end."

What they have already done in Europe is portrayed as follows by the Edinburgh Witness :

"Europe is now ruled by priests. Every where Jesuitism is invested with the purple. There is not a royal conscience on the continent, if we except the King of Sardinia, which is not in the keeping of a father confessor, and entirely subservient to ghostly guidance. The King of Naples has made the 'Philosophical Catechism,' from which Mr. Gladstone has presented us with some extraordinary extracts, the statute-book of his realm. The Duke of Tuscany is an imbecile, without firmness to prosecute even an evil course with vigor, but, from that very weakness, the more thoroughly the tool of the Jesuit, his keeper. That man it was,

rather than the Duke, who shut the door of the royal closet in the face of the deputation from England who had come to plead for the Madias, and who had not the manners to give them a denial without at the same time inflicting an insult.

"The Emperor of Austria, too, is a weakling, the object of his subjects' contempt, quite as much as of their hatred, but idolized and flattered by the priests, who rule him and his kingdom. What work is it that Louis Napoleon begins or ends without the priests? Who are his counsellors? Not his Ministers certainly. Who writes those adroit speeches? Who concocts those innumerable plans, which are so profoundly veiled till the fitting moment comes to reveal them? Who is it that sees every thing, provides for every thing, and imparts such steadiness, compactness, and vigor to the course of affairs in France? It is difficult to believe that all this work is done by one man, and that man the author of the Bologne Expedition. We may guess the authors of this policy by observing who most largely share in its fruits. No new honor descends on Louis Napoleon, but its beams are reflected on the priesthood. Does the President inaugurate a railway? it is to endow a cathedral; does he found an empire? he lays its basis in 'religion.'

"Thus, wherever we look, kings are nothing, cabinets are nothing, the Jesuits are everything. The foot of sacerdotal power is on the neck of Europe; the garotte of the confessional is at her throat. With such a crew governing the world, what have we to expect? Only this, that when these conspirators against the interests of society, have trodden out the last sparks of liberty and religion in continental Europe, they will attempt to extinguish them in Britain also. They are at this moment working in the dark to undermine our constitutional liberties, and to poison our social condition; under every disguise which perfidy and hypocrisy can assume, they are crawling into our churches, our schools, and our families. But they are not the men to stop here; assuredly they will yet attempt to complete by force of arms what they have begun in snares and falsehood, and we would but show that we are the greatest simpletons that ever lived, if we expected any thing else at their hands.

"'Jesuitism,' says 'An Englishman,' in the Times, 'plays the desperate game of double or quits with reason. After the revolution of February, Roman Catholic priests blessed the trees of liberty. After the *coup d'état*, they chanted *Te Deum* on its massacre. They sanctified legitimacy until it fell—they consecrate perjury when it has triumphed. Ministers of Christ they burlesque Christianity; teachers of morality, they deify the crime. They have learned and forgotten nothing. For them Hildebrand may still thunder in the Vatican; the Inquisition is an incomplete experiment; the Reformation is a heresy, and not a lesson, and the war on civilization must be recommenced. Their black

conspiracy against intelligence envelopes Europe ; its staff in Rome, its file everywhere. In Italy its banner is 'the Pope ;' in France, 'Society ;' in Ireland, 'Religious equality.' The quality which triumphant Jesuitism would dispense is that of persecution and damnation. Yes, everywhere the Jesuits march against liberty, but under different mottoes. In Ireland they inscribe upon their banner, 'Religious Equality ;' in Tuscany, 'the Guillotine.' "

Father Gavazzi, the Republican Catholic from Italy, now lecturing in New York, says, in reference to the ambitious designs of Popery—

"But the Pope does not stop there. He lays on his hand, and makes kings and emperors his vassals. Ballermino said, that whatever God could do the Pope could do ; and Pope Clement, writing to an emperor, said : 'God created two luminaries—one greater and the other lesser—the sun and the moon. The sun resembles the spiritual power of the Pope, and the moon signifies, by her reflected light, the temporal power of the emperor, which is merely a reflection of the other great light.' "

The unprincipled energy which guides the Papal Despotism does not spring from the brain of the present Pope, who has neither the strength of character nor the malignity of purpose which his administration exhibits. The true leader is Antonelli, of whom Gavazzi says—

"These Cardinals, as we are told by the Freeman's Journal, are the successors of the Apostles, and the writer says that the leader of the Pope's cabinet is a great and good man. This is Cardinal Antonelli. Who is he ? In Italy, we count a man's family something, as it shapes often his after course. Nell, the famous mother of Antonelli, was a '*banditiennne*,' and his father was the famous bandit, armed with knife in belt, who slew, strangled, and robbed the traveller. Antonelli is true to his family, for he plunders and robs the people, and is endeavoring to strangle religion."

And for what does this Jesuit host of advocates for despotism, dungeons, and St. Bartholomew massacres, thus disturb the world ? What is it they would force upon us at the point of the bayonet ? A system of Paganism, worse in its practical tendencies, and equally farcical in its ceremonials, with those from which our Missionary Societies are laboring to free the benighted regions of the earth. The images and altars, incense, holy water, burning candles, processions, saintly relics, and *bogus* miracles are not a whit better than the Paganism of old Rome, from which they were borrowed and baptized as Christianity.

Grace Greenwood, the sprightly correspondent of the National Era, thus describes (in her letter of Jan. 29) a scene she witnessed in Rome :

"We went, last Sunday, to see the blessing of beasts—an

annual ceremony, which takes place at the church of San Antonio Abate. There was an immense crowd of all descriptions and classes of people; among the rest, a vast convocation of beggars—the crippled and maimed in endless varieties, wrecks and remnants, divisions and sub-divisions of men.

“A priest stood on the steps of the church, with a holy water sprinkler in his hand, and a little boy at his side, bearing the *benitier*. The animals were trotted up before him, he read a form of benediction in Latin, shook the sprinkler at them, and they were good for a twelvemonth. Of course, this is done for a consideration, as what is not, in the way of church parades, privileges and immunities? The first applicants for a benediction after our arrival, were two miserable old cart-horses, who looked as though the blessings of all the fathers of the Church could not keep them on their legs for twenty-four hours. I fear the rite was extreme unction to them; and yet the owner doubtless led them away, rejoicing in the faith that the crows were cheated of the poor skeletons for a year to come.

“Next came a drove of donkeys, with their heads and tails decorated with gay ribbons. One of these committed the ever-to-be-apprehended asinine impropriety of braying in the midst of the ceremony. So absurd, ludicrous, and pompously farcical was this scene—so stupid, yet consciously ridiculous seemed the chief actors, that it struck me the benediction might have commenced, without great inappropriateness, with an apostolic “Dearly beloved brethren!”

“Do not think me irreverent, from this, or anything of the kind I may say. I feel a daily-increasing indignation and contempt toward the monstrous absurdities of this system of religion, and the actors therein. To reverence such things and such men, were an insult to the God in whom I believe.”

But after all this, is there anything more ludicrous in this than the common blessing of furniture, provisions, etc., by the priests for proper compensation, which they practice here as everywhere else.

But no folly is too ludicrous to be impressed upon the minds of the young, and we have no safety against the formidable operations of the Roman Catholic schools. The danger was well expressed by Rev. B. H. Nadal, at the public meeting lately held in Baltimore, to protest against changing the school system:

“A direct blow is aimed at public education, and ultimately at our liberties. Who is Mr. Kerney?—and who are his abettors? Why, Roman Catholics, who hold, 1. That we have no right to our religious opinions any more than a thief has to what he has stolen;—that God has committed to them the duty of telling us what to believe; and that, therefore, if there are any schools at all, they must all be Roman Catholic. 2. That the



whole world belongs to them. This whole business is evidently a scheme to conquer and possess their inheritance. Almost in the same hour they are working this plan in Pennsylvania, Maryland, New York, Massachusetts, Ohio and Michigan.

"The Romish Church intends that the sectarian schools shall kill the public schools, and then she trusts in her sleepless vigilance to get more and more of the youth of the land into her schools, and thus achieve the destiny which heaven has committed to her hands, and vindicate her right to rule over the universal conscience."

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### PROGRESS OF WOMAN.

The seamstresses of Cincinnati and several other cities, are struggling for an advance of wages—one of the practical results, no doubt, of the late agitation in behalf of Women's Rights. Whether they will be successful and maintain their ground is yet to be determined. Meantime it is possible that women may discover that our country is a republic, and that there is no law to compel them to adhere to the needle and the washtub as the ordained sphere of their labor. Women are beginning to be employed in printing offices, and they make very good printers. What a remarkable illustration of the present imbecility and helplessness of woman, as she has been trained, is afforded by the fact, that so many thousands will toil on with the needle, at wages that are not sufficient to pay their board and clothing, when in a few months (or even in a single month, if properly trained) they might acquire a pleasant in-door occupation which would enable them to earn from six or eight up to ten or fifteen dollars a week!

If any female readers of this Journal are suffering from a position of pecuniary dependence and scanty remuneration, let them seek an opportunity in a printing office, even if they have to beg it as a favor, and to encounter repulsive circumstances, and labor at the art until they have become good compositors. If they can not do this, let them borrow a case of type from a printing office, with a composing stick and galley, and go to work in their own apartments, to set up paragraphs for the printer, until they have become familiar with simple composition. Women can not attain pecuniary independence while they adhere to silly old customs, and confine their labor to the least profitable and most crowded pursuits. There are scores of vocations suitable to women, in which they might earn good wages, if they would relieve them-

selves from the orthodox notion that the "sphere of woman" was necessarily a sphere of inferiority.

THEODORE PARKER, the most energetic of our progressive theologians, has lately preached four sermons upon Woman, in which he says many just and forcible things in behalf of woman's rights in social, industrial, and political life. Of the professions he says :

"Then there are what are called professions,—Medicine, Law, and Theology.

"The profession of Medicine seems to belong peculiarly to woman by nature ; part of it exclusively. She is a nurse, and half a doctor, by nature. It is quite encouraging that medical schools are beginning to instruct woman, and special schools get founded for the use of women ; that sagacious women are beginning to employ women as their physicians. Great good is to be expected from that.

"As yet, I believe no woman acts as a lawyer. But I see no reason why the profession of Law might not be followed by women as well as men. He must be rather an uncommon lawyer who thinks no feminine head could compete with him. Most lawyers that I have known are rather mechanics at law ; and in the mechanical part, woman could do as well as man—could be as good a conveyancer, could follow precedents as carefully, and copy forms as nicely. And in the higher departments of legal work, they who have read the plea which Lady Alice Lille made in England, when she could not speak by attorney, must remember there is some eloquence in woman's tongue which courts find it rather hard to resist. I think her presence would mend the manners of the court—of the bench, not less than of the bar.

"In the business of Theology, I could never see why a woman, if she wished, should not preach, as well as men. It would be hard, in the present condition of the pulpit, to say she had not intellect enough for *that* ! I am glad to find, now and then, women preachers, and rejoice at their success. A year ago, I introduced to you the Reverend Miss Brown, educated at an Orthodox Theological Seminary ;—you smiled at the name of *Reverend Miss*. She has since been invited to settle by several congregations of unblemished orthodoxy, and has passed on, looking further.

"It seems to me that woman, by her peculiar constitution, is better qualified to teach religion than any merely intellectual discipline. The Quakers have already recognized the natural right of woman to perform the same ecclesiastical function as man. At this day, the most distinguished of that denomination is a woman, who adorns her domestic calling as a housekeeper, wife, and mother, with the same womanly dignity and sweetness which marks her public deportment.

"If woman had been consulted, it seems to me Theology would have been in a vastly better state than it is now. I do not think

that any woman would have preached the damnation of babies new-born ; and " hell paved with the skulls of infants not a span long," would be a region yet to be discovered in Theology. A celibate monk—with God's curse writ on his face, which knew no child, no wife, no sister, and blushed that he had a mother—might well dream of such a thing ; he had been through the preliminary studies. Consider the ghastly attributes which are commonly put upon God in the popular Theology, the idea of infinite wrath, of infinite damnation, and total depravity, and all that,—why, you could not get a woman that had intellect enough to open her mouth to preach these things any where. Women *think* they think that they believe them ; but they do not. Celibate priests, who never knew marriage, or what paternity was, who thought woman was a " pollution," they invented those ghastly doctrines ; and when I have heard the Athanasian Creed and the Dies Iræ chanted by monks, with the necks of bulls and the lips of donkeys,—why, I have understood where the doctrine came from, and have felt the appropriateness of their braying out the damnation hymns : woman could not do it. We shut her out of the choir, out of the priest's house, out of the pulpit, and then the priests, with unnatural vows, came in, and taught these "doctrines of devils." Could you find a woman who would read to a congregation, as words of truth, Jonathan Edward's Sermon on a Future State—"Sinners in the hands of an angry God," "the justice of God in the damnation of Sinners," "Wrath upon the Wicked to the uttermost," "the future punishment of the Wicked," and other things of that sort ? Nay, can you find a worthy woman, of any considerable culture, who will read the fourteenth chapter of Numbers, and declare that a true picture of the God she worships ? Only a she-dragon could do it, in our day.

"The popular Theology leaves us nothing feminine in the character of God. How could it be otherwise, when so much of the popular Theology is the work of men who thought woman was a " pollution," and barred her out of all the high places of the church ? If women had their place in ecclesiastical teaching, I doubt that the " Athanasian Creed" would have been thought a " Symbol" of Christianity. The pictures and hymns which describe the last Judgment are a protest against the exclusion of woman from teaching in the church."

The fitness of woman for intellectual vocations they are daily demonstrating in the most conclusive manner—not only by writing books and editing newspapers—but in studying and practicing medicine, and by lecturing upon temperance, physiology, health, and reform.

The editor of the Carson League (Syracuse, N. Y.) seems to have concluded that women should occupy the entire field as temperance reformers. He says in a late number :

"WOMEN AND TEMPERANCE.—Mrs. Vaughn and Clark held two meetings in this city last week. The meetings were not large, but very impressive and valuable. It was the demonstration of talent and fitness for the temperance enterprise. As agents of the Woman's State Temperance society, they proved themselves as strong and efficient as any male agents of any society we have known.

"The truth of the matter is, a new dispensation has begun, a new day dawned—men have experimented, and proved themselves incompetent and unfit to lead in temperance, or any other reform. Their tendencies, independent of woman are downward, and they are sinking the state, the church, their families and country. In this day of declension in morals, there is no hope, unless some other than the masculine element is thrown in to stay the progress downwards."

On a later occasion the "League" remarks:

"We are informed by Mr. Carson, that he finds his labors in forming Leagues comparatively easy, wherever Mrs. Bloomer and her corps of temperance co-laborers have preceded him. Mrs. Bloomer, Anthony, Brown, Clark, Vaughn, Albro, are doing more to wipe away the tears and sorrows of the world, than all the Matthews, Goughs, and the like among their cotemporaries. It is no reflection upon the latter to say so."

In Vermont, Mrs. NICHOLS of the Windham Democrat, (Brattleboro,) who has been lecturing upon temperance and Woman's Rights, is thus mentioned by the Vergennes Vermonter:

"Mrs. NICHOLS, the able editress of the Windham Co. Democrat, (Brattleboro,) will lecture before the Vergennes Lyceum, (by invitation,) on Thursday Evening, the 14th inst. Mrs. N., it will be remembered, had the honor of addressing the members of the Legislature at Montpelier last Fall. Her address on that occasion won for her many high compliments from the men 'most noted for wisdom and virtue.'

"Mrs. N. is a most able and interesting exponent and defender of the cause which she vindicates. She is not a 'ranting fanatic,' but eminently a judicious and sensible '*female woman*,' who expects to build up her cause by the aid of reason and common sense. Let us put by our prejudices and give her a hearing."

The Syracuse (N. Y.) Chronicle says:

"We defy any body to produce a woman in any position whatever, who presents a better model of feminine grace and propriety, than Antoinette L. Brown in her public addresses. Before Mrs. Lucretia Mott, in her Doric dignity and moral grandeur, the rudest gain-sayer is hushed in respectful silence, and rowdyism itself becomes humanized and gentle. And as to Lucy Stone, the music of her eloquence sanctifies her very 'bloomer.' We well remember the first time we were brought under her influence.

It was at the Woman's Rights Convention in this city. Strongly opposed to some of the positions there taken, and prejudiced, in particular, against this wholesale sortie of women upon the public rostrum, which had not seemed to us their appropriate arena, we were not particularly propitiated by Lucy Stone's *dress* (of a pattern at which our taste has always revolted,) when she made her appearance on the stand. Not long, however, had her low, sweet, searching tone ('that excellent thing in woman') fallen upon our ear, and into our heart, before every particle of our hostility was melted away, at least for the time, and her supremacy was complete. When she closed and sat down, after having held an immense audience for more than half an hour, in breathless attention, we turned away in a state of subdued perplexity, saying softly to ourselves: 'Well, whether *we* like it or not, little woman, *God* made you an ORATOR!'

To enumerate the examples of woman's progress would require a vigilant observer of the times. The leading advocates of woman's rights, Mrs. E. O. Smith, Mrs. C. M. Severance of Cleveland, Mrs. P. W. Davis of Providence, Mrs. M. S. G. Nichols of Port Chester, N. Y., Mrs. Nichols of Vermont, Mrs. Rose of N. Y., Miss Stone, Miss Brown, Miss Hollie, etc., have made a high intellectual reputation, and a convention embracing such would compare favorably with any masculine convention in our country.

In Europe, at the present time, one of the greatest manufacturers on the continent is Madam L——, who has achieved her fortune by her own energy, rising from a state of complete destitution. She has lately purchased, at public auction, the largest flax mill on the continent, in competition with the greatest mill owners of Europe.

In France, Madame Brulon, a widow, after serving in the army bravely for seven years, as private, corporal, sergeant, and lieutenant, and having retired from service on account of her wounds, was honored, about two years since, by an appointment as a chevalier of the Legion of Honor.

In Russia, the Duchess of Leuchtenberg was not long since chosen to preside over the Imperial Academy of Sciences.

This enlargement of the sphere of woman naturally connects with the reform in her dress, which is calculated to fit her for a more active life, and remove the badge of her helplessness. It is gratifying to observe that this reform still flourishes among those who have a reformatory spirit. The annoyance of dress reformers from impudent curiosity and vulgar sneers appears to be abated. Mrs. Bloomer appeared in New York lately, at a temperance meeting, and her attire appeared even to command admiration. As a New York paper remarks—

"Mrs. Bloomer says in *The Lily* that a lady in tunic and trousers may walk the streets of New York with as little molestation as though she were a street sweeper; she thinks there is as much self-respect and civilization here as in most other places."

A playful correspondent of Willis' Home Journal says of Mrs. B.

"It is only natural that the founder of a sect should excel all its adherents in the peculiar qualities which distinguish it. Who could expect to be a better Fourierite than Fourier? or a better Grahamite than Graham? or a more captivating Bloomer than Mrs. Bloomer? No one. Mrs. Bloomer has been in our midst; she has spoken at Metropolitan Hall; she has walked in Broadway, and been greatly invited out to tea. She came at an auspicious time, when every crossing of every street was eloquent in praise of short dresses and protected ancles. I have seen Mrs. Bloomer. I have walked curiously round about her. I have considered her short dress, reflected upon her open corsage, and pondered her pantaloons. Let me confess frankly that I have rarely seen a woman so elegantly, so becomingly, so conveniently dressed as Mrs. Bloomer. Distrusting my own taste, I tried to 'get the sense of the meeting' upon the subject, and could hear but one opinion, and that opinion was, that if all Bloomers could be as tastefully attired as Mrs. Bloomer, it is a pity that all ladies are not Bloomers. Brown silk was the material both of her dress and trowsers, around both of which ran stripes of black velvet, two round the skirt of the dress, and three or four round each — of the trowsers. The coat was a garment between a man's frock coat and a lady's dress. It reached a little below the knees, and was open in front, where a beautiful chemisette, with a diamond pin, relieved the sombre hue of the rest of her attire. The trowsers were of the Christian, not Mohammedan pattern, about as loose as those worn by the monster sex, and nicely adjusted to the foot. Gaiters wore she, and a very pretty pair of shoes. Her hair was plain in front, and on the back of the head was a head-dress of black velvet and cherry ribands. Imagine, unbelieving reader, a dress like this, exquisitely fitted to a rather slight, but erect, trim, elegant figure, and say what could be more pleasing to the beholder, more comfortable to the wearer?"

Other dress reformers have been equally successful in maintaining the new style and giving it respectability. There are many other serio-comic questions which will arise in the progress of woman to the full developement of her faculties and enjoyment of masculine privileges. One of these will be the mode of riding. The female side saddle is an awkward barbarism, for which we are indebted it is said to the consort of Richard II.

Women who have to encounter perils which often belong to riding need a position of greater security. In the early days of Kentucky, Mrs. R., the wife of a distinguished politician, in crossing the Salt River with a small party, found the stream too deep for her horse, and as she had an infant in her arms her situation was truly perilous. With the courage and presence of mind for

which she was distinguished, she took her place on the saddle in the masculine fashion and, supporting the infant in her arms, took the bridle between her teeth, and made her passage in safety. These little matters the women must and will regulate for themselves.

Progress in woman's rights, it seems, is not confined to the Western continent—even India is waking up. The Boston Traveller says :

"One of the odious features of the Paganism of India is its opposition to the re-marriage of Hindoo widows. The Polygamy system renders this class of females very large ; and, shut out by absurd custom from forming again the marriage relation, they are driven from want and other causes, into most debasing courses of life. Hence a prolific source of licentiousness.

"But a bright day is dawning. Some of the most influential Hindoos themselves are rising up against the odious customs of their fathers, and against the above noticed one in particular.

"A prominent native gentleman in Madras, lately addressed a large audience of the most respectable Hindoos in favor of the re-marriage of Hindoo females. His speech was most warmly cheered and applauded. He made a bold and effective appeal, which had the greater power, as he proved from the Hindoo Shaster, that the prevalent system of excluding from social life all young widows, while almost children, into a life of loneliness and servitude, unless they run into licentiousness and become abandoned, as they too often do, is not a part of Hindooism and ought to be renounced. The speaker was right in reference to the Hindoo holy books. They do not justify the abomination the speaker denounced : and a good work he did in trying to open the eyes of his countrymen to it. We look upon this effort of the influential Hindoo as foreshadowing a great change in the moral condition of a large class among the female population of India."

This does very well for India ; and it is remarkable how clear sighted the Boston editor is in reference to Hindoo enormities. But is there nothing wrong in Boston for his criticism ? Let us see how a parody upon his editorial, adapting it to the meridian of Boston, would read.

"One of the most odious features of American Paganism is its orthodox opposition to the emancipation of American women. The competitive system of commerce and the imperfect industrial education of American women, render the class of poor and dependent female laborers very large ; and, shut out by absurd customs and bigotry from any profitable employment, they are driven from want and other causes, into most debasing courses of life. Hence a prolific source of licentiousness.

"But a brighter day is dawning. Some of the most influential

Americans themselves are rising up against the odious customs of their fathers, and against the above noticed one in particular.

"A prominent native American, in Boston, lately addressed very large audiences of the most respectable Bostonians, in favor of the general elevation of American females. His lectures were favorably received and much applauded by the most enlightened natives. He made a bold and effective appeal, which had the greater power, as he proved from the benevolent doctrines of the Christian Scriptures, as well as from the first principles of justice and common sense, that the present system of excluding women from legal and political rights, from social freedom and a proper intellectual and industrial, education dooming them thus to a life of inferiority, poverty, and servitude, unless they run into licentiousness and become abandoned, as they too often do, is not a part of true christianity, and ought to be renounced. The speaker was right in reference to the Christian holy books. They do not (rightly understood) justify the abominations he denounced, and a good work he did in trying to open the eyes of his countrymen to it. We look upon the effort of that influential American as foreshadowing a great change of the moral condition of a large class among the female population of Yankeedom."—[*Hindoo Traveller*.

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## VAUGHAN AND DAVIS.

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[In publishing the following exposition, I do not present it as a mere discussion of the scientific knowledge or literary plagiarism involved in the question, but because it has an additional interest. One of the most powerful of all the objections against modern spiritualism is the meagreness of the communications received from spirits and through those who profess to be mediums. Mr. Davis presents himself and professes to write or speak from spiritual impressions; if from such impressions he adds much to our existing stock of knowledge, the fact becomes one of great value. But if there be any unfairness or deception in the matter, such as picking up knowledge from rare books or essays of intellectual men, and passing off such knowledge as the veritable original inspiration from the spirit world, and denying that it had any other source, thus giving to spiritual influences a character or credit to which they are not entitled, such a fraud upon honest seekers of truth is not only highly discreditable, but is calculated greatly to strengthen the feeling of prejudice and distrust with which many honest and worthy enquirers regard the whole subject of spiritualism. Hence I regard the question involved in the following exposition as one of importance, and invite Mr. Davis to present whatever evidence he can command in behalf of the spiritual origin of his essay on rain, to relieve himself from the position in which he is placed by Mr. Vaughan.

The spiritual origin of Mr. Davis' essays is liable to another very serious objection. This discussion has induced me to read his letters on rain, in which I perceive as little of the spiritual character as could be found in the miscellaneous editorials of a newspaper or the harangues of our political demagogues.



The style is ostentatious, verbose, and scientifically vague and inaccurate, widely different from the clearness and truthful simplicity which we expect in productions from any elevated source, whether terrestrial or celestial. If spiritual literature can present us nothing but vague verbiages, amiable moonshiny idealisms, immense promises, and practical plagiarisms, it will disappoint many of its admirers, though there may be those trained in the habits of superstition who will estimate anything with the spiritual stamp upon it far above its real value.—*ED. JOUR. MAN.*]

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EXPOSITION BY MR. VAUGHAN.

In the Hartford Times of the 19th and 20th of February, there appeared four letters from Andrew Jackson Davis, on "the Philosophy of producing and controlling the fall of Rain." This individual, so celebrated for his supposed power of intuition, advances a new theory, which, according to his own account, had been revealed to him while in a clairvoyant state; and his letters, notwithstanding the scientific errors and nonsense with which they abound, have been republished or favorably noticed in some other newspapers. The views they contain have so striking a similitude to those given by me in the January number of the *Journal of Man*, that Mr. Davis's plagiarism was suspected before his letters had fallen under my notice. Being fortunate enough to find out the circumstances connected with the origin of his letters and the theory he claims as his own, I have concluded to lay them before the public, as much evil must arise from ignorance of the character of a man who wields such influence among a large and respectable portion of the community.

I have been informed that during A. J. Davis's visit to Cincinnati, a copy of the January number of the *Journal of Man* was given to him by Dr. Crampton, then a student at the Eclectic Medical Institute. But my article in this number had been previously published in a circular, and this circular I sent to the friends of science in different parts of the Union. While in Cincinnati, about the close of the last year, I handed a few copies to Dr. Buckley, and meeting me some days afterwards, he informed me that he had given one of them to A. J. Davis, and called his attention to its doctrines, upon which he professed to be unwilling to speak until he could examine them in his "superior state." In a recent letter to the New York Tribune, Davis acknowledges the receipt of my circular and the January number of the *Journal of Man*, but he says that, much to his disappointment, he found on his return home that he had left or lost both of them, together with other publications handed to him for examination. Those who credit his account as to the manner in which his knowledge is obtained, can not readily see any cause for his disappointment or regret; and they will, perhaps, blame the seer for receiving and for encumbering himself with a mass of documents which he had no need or intention of perusing.

It is, therefore, easy to account for the remarkable coincidence

between the doctrines, and even the very words of my circular, and the letters of the celebrated clairvoyant. This coincidence has been a cause of surprise to those who have read both productions, and the surprise will be increased by the perusal of my second article on Rain, published in the February number of this Journal, about two weeks before the date of the letters of Davis. It is, indeed, singular, that not only the doctrines set forth in my first publication, but my arguments, and even my expressions, should be revealed to our seer, and recorded by the power which directed his arm, while his letters contain not a single idea which I advanced in my second article on the subject. It is still more incredible that all his important ideas should be gleaned from a production of a few pages, while he has received no impressions from the voluminous writings of Espy and other meteorologists. I should indeed feel flattered, if I could believe that my writings were so much appreciated by invisible powers, notwithstanding my regret for having my views presented to the public in so mutilated a form.

As I find that A. J. Davis's letters have been lately published in the paper called "Light from the Spirit World," which can be readily obtained by the readers of the Journal, I do not think it necessary to transcribe their entire contents, to compare them with my own article in the January number. Indeed, Mr. Davis himself admits, in his letter to the Tribune, that the general likeness to my theory, and the several coincidences in regard to quotations of geographical facts, etc., are "certainly sufficient to fix a reasonable suspicion" on him. He contends, however, that his plan of producing rain, given in his fourth letter, is entirely different from mine. This I readily admit, and I hope he may receive full credit for the idea of constructing mammoth electrical machines, and of employing immense galvanic batteries "to decompose water in order to aid and augment the formation of rain in the upper strata"—for such is the plan which he has proposed for effecting this object. I might remark that the galvanic decomposition of the quantity of water which annually falls on a single acre in our climate, would require the consumption of about twenty or thirty tons of zinc; and that there is not enough of zinc, nor even of iron, manufactured throughout the world to decompose, in the same manner, the amount of rain which falls on a farm of 100 acres. But criticism is out of place. His errors, indeed, seem to be entirely original, and seem to have arisen from a misconception of several passages in my circular, which was somewhat condensed, being intended for those who had already acquired a knowledge of chemistry and meteorology.

Being, therefore, convinced that the present knowledge of A. J. Davis on the subject in question, however it may have been acquired, is too limited to interfere with the claims of any man of science, I feel no anxiety on account of his asserting that he

had been two years in advance of me in the main principle. But that his word in cases of greater importance may be properly appreciated, I must remark that this assertion is at variance with several passages in his letters to the Hartford Times. From these letters it would appear that the "Philosophy" was revealed to him while writing them; and he concludes his first, second, and third letters, by expressing or intimating his total ignorance of what was to come next. At the conclusion of the third he says, "As the explanations are now complete, as I think they are, you may expect the plan for producing and controlling rain in our next. What that plan will be is no more known to my brain than it is to yours." Concluding his second letter he says, "This letter contains enough suggestive matter for present reflection; and you may rest assured that when more comes to me the world shall receive it." He thus concludes his first letter, "'These are very hopeful and utopian speculations' 'you remark,' 'but I see no plan by which all this or any portion of it can be realized.' 'Neither do I as yet. But this I know—that when I began the writing of this letter I had a strong, clear, interior impression that certain specifications, etc., of bringing much of these productions about, would be given to me as I proceeded with my writing. And in the confidence thereof I rest assured, because I never had sufficient reason to doubt. \* \* In the meantime, Mr. Editor, *until something new comes to me concerning this subject, which when it comes I will hasten to transmit it to you*, I have the pleasure of remaining

A. J. DAVIS."

Thus it appears that the claim of understanding the theory of rain two years ago was but an after thought, as his letters disclaim any such previous knowledge, and profess to be the mere overflow of immediate inspiration.

I must notice another *mistake*, as the clairvoyant is pleased to call it, (though I should give it a different name). "Baron Humboldt," says he, "whose mental structure compelled him to individualize and systematize all his observations of nature, gives his testimony that an individual river which takes its rise among the mountainous districts of South America, contributes more water to the ocean than all the rivers and streams to be found on the continent of Africa." The testimony here ascribed to Humboldt is taken from a sentence in my circular which Davis has slightly altered. Though the sentence is far from being a good one, the misquotation is calculated to pin the imputation of plagiarism on myself, and I therefore call on Davis or his adherents to find in the writings of Humboldt, either the passage or even the testimony which it contains. If no such passage can be produced, there can be no escape from the conclusion that it was taken, like several other sentences, from my circular, which he denies having read.

These remarks will give some idea of the character of the man

who has undertaken "to teach the teachers of mankind," and to establish a system of religion which is to supersede all other systems, and a system of philosophy of unbounded pretensions, but remarkably destitute of originality and accuracy. Whatever importance be due to my views in regard to the Theory of Rain, I am not at all concerned as to the plagiarism of mere sciolists, but I am interested, like all friends of truth, in protecting the public from imposition and false pretension.

DANIEL VAUGHAN.

P. S.—I add here only a few of the most striking coincidences between my essay and Mr. Davis' letter, remarking that there is scarcely one important idea in my essay, in reference to the formation of rain, which Mr. Davis has not borrowed and presented in very similar language. And I would respectfully suggest that if immortal spirits communicated to Mr. Davis the theory of rain, they would not have made such blunders as his galvanic and electric schemes, nor would they have condescended to borrow the meagre ideas and poor phraseology of such a poor writer as myself, when they have oceans of Divine wisdom to pour through their favorite channels. But if it be insisted on that the spirits shall have the credit of this operation, I hope that when they borrow from me again, they will add some valuable suggestions of their own, and improve my productions instead of mutilating and mingling them with charlatanism—the amount of which in Mr. Davis' four letters it would require several pages to notice if it deserved so much attention.

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SIMILAR PASSAGES.

*Vaughan*—"That electricity partakes of the power of sustaining vapor in the atmosphere is evident from several facts. When allowed to evaporate, the surface of the water is not only cooled, but is also rendered negatively electrified, while the vapor itself is positive. \* \* It is well known that positive electricity is always liberated whenever vapor is condensed."

*Davis*—"Chemical experiments have shown that when the surface of water is cooled, the particles comprising it are negative; while the vapor of water is always positive. If vapor be reduced in temperature and condensed, the positive electricity (i. e. magnetism) is liberated."

*Vaughan*—"The amount of watery vapor which the atmosphere can contain depends not only on its temperature, but likewise on its electricity, which, according to all experiments, is much increased in intensity at great elevations, \* \* and to render the mechanism of nature more effective for its development and for confining it to the upper regions, an insulator is provided, by means of the lower stratum of air; which is most free from humidity.

*Davis*—"The upper air is composed of electricity in different degrees of refinement and states of activity. [This blunder shows that Mr. Davis, from his ignorance of meteorology, misunderstood my essay. Every tyro in science knows that the upper portion of the atmosphere has the same composition as the lower, and that electricity is not a gas.] And in order to provide for its more complete accumulation and developement, the lowest stratum of air—that which we inhale is generally rectified from humidity (or moisture) and so constitutes a kind of non-conducting pedestal for the rest of the air to repose upon. This lower stratum is what electricians term an 'Insulator.'" [Another misconception, for there is no portion of the atmosphere which is "generally rectified from humidity."]

*Vaughan*—"The commencement of rain is indeed frequently caused by the mixture of unequally heated portions of air. But large bodies of fluid mix together very slowly, as is evident from the long time which the waters of the Amazon or the Gulf Stream require to become incorporated with those of the Atlantic; and the influence of different winds or ærial currents is alone inadequate to produce a violent or general rain."

*Davis*—"It is also much impaired as a theory, by the fact that large bodies of water or any other liquid require much time in running together. *The waters of the Amazon or of the Gulf Stream* consume a long period in flowing into union with the constituents of the Atlantic, and the same remark is applicable to all large bodies of fluid on the globe. The same principle obtains in the atmosphere among the clouds."

*Vaughan*—"But the greatest rains being generally preceded by sultry weather, the condensation of vapor necessary for their occurrence, cannot be imputed to cold, and accordingly Hutton has endeavored to account for it on a different principle."

*Davis*—"But the theory is unsettled by the fact that the heaviest rains are generally preceded by exceedingly sultry weather. Hence some philosophers have set out to account for it upon a different principle."

*Vaughan*—"His theory, which is now generally received, is founded upon the fact that two volumes of air saturated with moisture, at different temperatures, will be over-charged with it, when mixed together, and deposit part of it in a liquid form. The continual union of unequally heated portions of the atmosphere must, indeed, give rise to a condensation of this nature on numerous occasions, and be a prolific source of rain. But it would appear that the common mass of air resulting from such a mixture could part with its superfluous moisture only, and that after sending its rain to the earth, it should be still saturated and ready to discharge fresh torrents on the least depression of temperature,

whereas experience shows that the commencement of cold is generally attended with a cessation of rain and a return of the atmosphere to a state of comparative dryness."

*Davis*—"The next theory propounded,—if my impressions be correct—is, that two masses or volumes of air, thoroughly saturated with moisture or aqueous vapor, and of different temperatures, will, when they approach and mix together, become overcharged with the moisture, and a part of it would of necessity be precipitated in the form of rain to the Earth. This is measurably true. \* \* "It implies that in case of the admixture of two unequally heated portions of air, only the superabundant moisture in them would be liberated and dejected to the Earth, while the superfluous vapor would still remain in the clouds all ready to pour out more rain in the least reduction of their temperature. This is disproved by the fact, that dry and cool weather generally succeeds the cessation of rain."

*Vaughan*—"In consequence of the humidity of the upper atmosphere, mountains withdraw its electricity from a considerable distance, and by causing the descent of rain, open numerous channels by which the electric fluid passes from much greater distances to the adjacent low lands. The indirect influence of mountains, therefore, extends many miles around them, and hence it is that they do not themselves receive as much rain as the plains and valleys in their vicinity, though their effect on its production is too obvious to be doubted."

*Davis*—"The influence of mountains extends for leagues around. They perforate the insulator, and set the electro-magnetic currents in motion; these give immediate rise to ærial and terraqueous winds; the electric fluid now darts from point to point, puts the surface of the earth in direct communication with the lower surface of the clouds, as zinc with copper-plates in acid, and so it is, that mountains sometimes do not themselves receive as much rain as the plains and low lands adjacent to them."

*Vaughan*—"The part which trees take in the removal of electricity from the upper regions is far greater than might be suspected from their moderate elevation; for unlike mountains, they permit the moving mass of air to pass over them without increasing its height, and besides they improve its conducting power by diffusing a coolness around, and condensing moisture far above their branches. Trees, therefore, like mountains, must increase the amount of rain, and cause it to fall in gentle and seasonable showers, instead of coming in rare and violent torrents."

*Davis*—"It should be borne in mind, meanwhile, that high mountains, when covered with trees and vegetation, are vastly better conductors than those elevations which are not so adorned. The trees having many points, besides being such "cold water drinkers," are in consequence thereof excellent for conducting and moderating the processes between the clouds and the soil."

*Vaughan*—"In the vast island or continent of Australia, which contains no mountains, years sometimes elapse without a single shower; a cloud in the sky is regarded as a phenomenon; the rivers are all too insignificant for navigation, and most of them are quite dry during eight months of the year."

*Davis*—"Look at the now very interesting and golden Australia. On this continent you can see no high mountains, nothing to disturb the existence of electricity in the almost invisible clouds, nothing to remove the insulation between the earth and them—except the absolute withdrawal of the sun's heat, when that luminary is at the farthest southern point—and what is the fact in Australia? The island is seldom visited by gentle and fertilizing rains. Its rivers are very low *during eight months of the year*, and some of them are *too shallow for navigation*."

*Vaughan*—"The barrier between the Earth and the immense reservoir of atmospheric electricity is occasionally broken not only by trees and mountains, but also by the ascent of spray from a rocky coast on which the waves exert their violence, and the rapid evaporation which ensues not only pours water into the atmosphere, but facilitates its return to the Earth. It is on this account that islands are generally so remarkable for mists, and for constant and frequent rains, but seldom experience the effects of violent or disastrous showers; and the same remark is applicable to all lands adjoining rocky coasts. The frequency and abundance of rain in the Archipelago of Chonos, on the coast of Norway, and on the lands of the Straits of Magellan, shows how this inference accords with observation."

*Davis*—"Tides and spray have much the same effect as prominences and lofty peaks of earth, in disturbing the insulating stratum, and producing clouds and the descent of fogs and mists. Look at the fogs of Newport; or examine the islands of the sea. The formation of rain clouds and the almost immediate precipitation of their moisture usually commences along the coasts and shores. Violent or disastrous storms of rain seldom visit islands. The exceptions to this law are very few. Constant vaporizations and drizzling rains characterize nearly all islands and irregular or ragged coasts. For illustration, examine the meteorological phenomena of *Cape Horn*; observe the frequent rains on the rocky coasts of *Norway*; the constant disturbance of the insulation, and the quantities of *showers in the Archipelago of Chronos*, and many other examples may be had showing how tides and spray dashing against rough rock-bound shores, beget a constant irregularity in the circulations of the electro-magnetic elements between the Earth and the atmosphere."

*Vaughan*—"A single river of the mountainous region of South America contributes more water to the ocean than all the rivers of the continent of Africa, which is much more extensive. Even

the principal African rivers rise in the highlands under the Equator ; they receive scarcely any accession of water from the lower districts, and indeed they furnish no exception to the law that the greatest rivers rise among the most extensive mountain chains."

*Davis*—"It is well known that the most extensive and navigable rivers instead of obtaining their waters from the low lands, and springs, and valleys, on the contrary take their rise from amongst the most extensive chains of hills and mountains. Baron Humboldt, whose mental structure compels him to individualize and systematize all his observations of Nature, gives his testimony that an individual river, which takes its rise among the mountainous districts of South America, contributes more water to the ocean than all the rivers and streams to be found upon the continent of Africa. And if you will but examine the origin of the rivers of Africa, you will see that the principal ones on the continent flow down from the highlands and lofty elevations under the Equator."

*Vaughan*—"Very extensive plains with no highland to cause a premature discharge of the electricity should therefore present us with meteoric phenomena, similar, in all respects, to that exhibited in the experiment with "Tantalus' cup." Rain should be generally suspended until the atmosphere was almost filled with moisture ; but having once commenced, it should descend in great torrents ; the escape of the electric fluid should be marked with thunder and lightning, and the waters which several days evaporation had raised from the earth should be precipitated to it in a few hours. Such peculiarities characterize the fall of rain in the prairies, west of the Mississippi, and the steppes of Central Asia ; but the most striking illustration of this theory is presented by those vast deluges of rain which in tropical climates succeed the continuance of dry weather."

*Davis*—"Let us now look at extensive plains. If our philosophy be correct, then over level tracts of country the lower medium must become comparatively dry ; must become a complete insulator ; and the clouds filled with positive and negative forces [what does this mean ?] must either float for a long time very high, or else not be seen for weeks together, in consequence of being powerfully attracted to other portions of the globe. [Clouds do not travel in pursuit of attractions, they are carried by the atmosphere in its movements.] In illustration of this, examine the deserts of the earth. Whole years sometimes elapse without a shower. Storms of wind and sand are abundant. Sometimes a cloud is a curiosity ! The Arabian plains are provided by nature with no elevated points of land, no lofty eminences, and so, according to our philosophy of rain, the insulatory medium is seldom broken, and the fertilizing showers seldom fall upon the broad countries."



## Miscellaneous Intelligence.

**SPIRITUALISM.**—A sketch of the progress of Spiritualism is crowded out of this number by the want of space. Rev. T. L. HARRIS, formerly of New York, at present of Mountain Cove, Va., a gentleman of brilliant poetic mind, has delivered several interesting and eloquent lectures in Cincinnati upon this subject.

**MYSTERIOUS CONSPIRACY.**—The Cleveland Plain Dealer says :—  
 “A few days ago, it will be remembered, we published the result of the trial of the brothers BARNES for the robbery of Mr. Hart’s store in Grafton, last fall. Two of them were convicted and sentenced to the penitentiary for seven years, and in the case of the third the jury could not agree. When first arrested, in the pocket of one of them was found a manuscript which purported to be the articles of an association, and evidently of a secret character.

“We believe no one has as yet attempted to determine its precise nature, who had nothing but the document itself to judge from, but one thing is palpable, its aim was not one which required very tenacious notions of honesty nor very elevated ideas of the moral obligations of man to his neighbor. The most of the sections of this novel document relate to the duties of the officers and members of the association, and in themselves there is nothing that can be deemed of a character to render the document entitled to special distrust. The preamble does not go very far, yet still far enough to incite the enquiry what does it mean? It declares that all existing governments were instituted especially for the rich and powerful to oppress the weak and poor. It dimly shadows forth a something which, when we consider the hands from which it was taken, almost seems to require a special investigation. The pledge which the members are required to take smacks of something more wicked than we deem Odd-Fellowship and Masonry to be, for it boldly sets forth that the member is to help to carry out the objects of the society, even to the defiance of all law or any tie whatever, which good citizens deem essential for the well being of all communities. All these distrustful features in this curious document might excite a momentary curiosity and then die away and be forgotten, if accident did not lead to a commencement of unraveling the mystery. It is said enough facts have very recently been developed to give a clue to the whole thing, and we trust before long to be able to chronicle the fact that an organization of a most dangerous character has been completely dissolved by the strong arm of the

law, and its members brought to an adequate punishment. We are quite as curious as the reader can be, and are not without hopes that the legal authorities will display the sagacity they are generally believed to possess.

“Rev. E. Smith, of the Mansfield (O.) Statesman, has evidence that the Brotherhood of Thieves, the existence of which was proven on a recent trial for burglary, in Lake county, Ohio, extends over every state in the Union. He says :

“We are aware of the existence of said society, by the confession of one of its members who had too much conscience for such a brotherhood. He stated that they were banded together for robbery, theft, counterfeiting, and murder, and to protect each other from the fangs of the law, by being witnesses for each other, and getting on juries when they could. Death, he said, was the penalty of any betrayal of their secrets or plans, or of any of the brotherhood, or of any infidelity to their secret obligations.”

“He further states that this society is extended to every state in the Union—has branches and high officers in all the states—that its members were numerous and respectable, many of them occupying important stations ; and having a wide influence, some are members of church and church officers, and attend to the forms of religion, such as asking a blessing at the table, and attending to family worship. These statements were made in confidence, under circumstances calculated to leave little or no doubt of their truth. The name of this humble penitent confessor dare not be given, as he certainly would be put to death if his confession should come to the knowledge of the brotherhood.

“There can be no doubt of the existence of this society, and it is a fearful state of things, and shows to what use secrecy can be put. To have secret oath-bound and banded robbers, thieves and murderers mixed up with the community, and entering into our families, and spying out all our precious things, and at the same time praying with us, and going to the sacred communion, is truly a horrible state of society. But so it is, we know not the danger to which this alarm may expose us, but the community ought to be apprised of these things, and we have concluded to sound out the alarm.

“A similar society was formed in Europe in 1777, by Weisaupt Zwack and Kniggee, which continued ten years and was then broken up by the discovery of their papers in the hand-writing Zwack. They had recipes for producing abortion, filling rooms with stupefying odors and divers like hellish things, and scores of counterfeit seals. We shall rejoice to hear of the like detection and disruption of the one that has made its home with us.”

HOAX.—In vol. 3, No. 11, of the *Journal of Man*, a curious story of a mysterious scheme was copied from the *N. O. Picayune*, with the remark that it had “a strong odor of humbug.” The editor of the *Picayune* has lately confessed that it was but a hoax.

**STATE ASYLUM FOR IDIOTS.**—About half way between here and Troy stands a house that used to be a famous rendezvous for races, fairs, sleighing parties, drinking, and all manner of merry-making—the old “Bull’s Head” Tavern. Two years ago the sign of the Bull’s Head was taken down, and the place sold to the state of New York.

If you go there now, you will find a plain, unpretending, dark-colored edifice, everything about which is kept with the most scrupulous neatness. You enter, and you find black-boards, pictures, books, dumb-bells, ladders, and other apparatus, indicating that it is either a school, or a gymnasium, or both. And so it is. But there is a strange set of scholars. Boys with the vacant, lack-lustre stare of confirmed lunatics. Girls with a look of senseless animal imbecility. Children on whose faces there has never been a ray of intelligence; and nearly grown up young men and women engaged in the occupations and plays of children five or six years old. Their instructors have a watchful, care-worn look, as if they knew their charges could not be trusted to perform even the simplest avocations without constant help and guardianship. It is the State Asylum for Idiots.

From the annual report of the Institution just issued, we learn that there are now forty-two pupils under treatment. Applications have been made for the admission of nearly as many more, but were refused because there was no room for them.

During the time this experiment has been in operation its results have been of the most satisfactory character—far more gratifying than could have been anticipated. Three years ago it was a matter of serious doubt, whether it was possible ever to educate this unfortunate class of beings, so as to be of any use to themselves or others. Now, it may be considered demonstrated beyond a doubt. By a system of gradual training, first in physical exercise, then by slow steps to simple mental exertion, they are led finally to a knowledge of duties, responsibilities, and the truths of religion.

To use the words of the Superintendent, “we have taught a child to walk when we had first to awaken or cultivate a fear of falling as an incentive to any efforts on her part. We have awakened perceptions of sounds in ears where the sense of hearing resided without the use of it. We have developed perceptions of sight through eyes that had never performed their appropriate office. We have been teaching children to speak in every stage of articulation.” Cases that three years since only promised to be hopeless, helpless burdens to their friends, all their lives, have been elevated to the rank of happy, useful members of society.

“In almost all cases and with very few, if any exceptions, those usually called idiots, under the age of 12 or 15, may be so trained and instructed as to render them useful to themselves, and fitted to learn some of the ordinary trades, or to engage in agriculture.

Their minds and souls can be developed so that they may become responsible beings, acquainted with their relations to their Creator and a future state, and their obligations to obey the laws and respect the rights of their fellow citizens. In all cases, we believe, for we have seen what has been accomplished in apparently desperate cases, they can be made cleanly and neat in their personal habits, and enabled to enjoy the bounties of Providence and the comforts of life, and to cease being incumbrances and annoyances to the families in which they reside."—*2d Annual Report.*

It remains now for the state to do her share in carrying on the work so successfully commenced. It is estimated that there are in the state 2,800 idiots, of whom at least one quarter or 700 are under 14 years of age, and suitable subjects for instruction. The annual appropriation of \$1,000 is sufficient to meet the requirements of a school containing more than the present number of inmates. It is asked that accommodations be granted for 100 pupils, and for such improvements in the buildings, increase of the number of instructors, etc., as may become necessary, from time to time. The appropriation under which the building was purchased, and the Asylum put in operation, expires on the 10th of July. It will be a question for the present Legislature whether so beneficent a public charity is not worthy of being placed upon a permanent basis."—*Albany Journal.*

**THE WILD MAN OF THE WOODS.**—The Florence (Alabama) Gazette, of the 9th inst., has another article upon the wild man of the woods, who, it will be recollected, was recently found at a place called Muscle-shoals, not a great distance from that city. The Gazette says that its previous article being very generally copied by other papers, attracted the attention of a Mr. Garvy, who lives in Knox county, East Tennessee, who was convinced from the description of his person that it was his son, who had been absent for nearly seven years, and when last heard from was near the vicinity where he was caught. He accordingly left home and went to the Muscle-shoals where the wild man was and immediately recognized him as his son. After a long conversation the unfortunate man agreed to accompany his father home. The reason that he gave for his singular conduct was this, that those he worked for would not pay him, and the work generally had treated him badly, and being naturally melancholy and retiring, he had concluded to shut himself out from the world. He said that his mind was never impaired, but he always shunned society, and had an involuntary shrinking at the approach of man, and this feeling had grown on him during his wild adventure in the woods.

**TERRA CULTURE.**—The Ohio Cultivator says of the discovery claimed by Mr. Comstock :—"The press at large have eagerly

seized upon the specious pretensions of this revived humbug, and talk as if the "good time" had come.

The doctrine asserted to be established by this theory, is that the *seat of life* in a plant, is at that precise point where it comes in contact with the surface of the earth; and the corollary is, to plant and cultivate, at just the right depth. The corollary is true, but the premise is false. The seat of life is no more at the surface of the earth, than it is in the fibrous roots, or in the expanding leaves. Plants may be cultivated too deep, or too shallow, and suffer in consequence; and this was all well understood without the light of this pretended discovery of Terra Culture."

Moore's Rural New Yorker takes the same view, and is quite severe upon Mr. C.

**WOMAN'S RIGHTS ASSOCIATION.**—"The annual meeting of the Ohio Woman's Rights Association will be held at Ravenna, Portage co., O., commencing on Wednesday, the 25th of May, at 10 o'clock, A. M., and continuing two days. The object of this association is the removal of the many unjust and oppressive legal and social regulations from which woman suffers."

**WOMAN'S SPHERE.**—The test of sphere is success. If Miss Miller can walk the quarter deck, if Madame Grange can argue cases in court, if Mrs. W—— can conduct the complex business transactions of a great Paris house, if Maria Mitchell can discover comets, and Harriet Hosmer carve statues; if Appolonia Jagiello can fight in one European revolution, and Mrs. Putnam vindicate another (besides having the gift of tongues); if Harriet Hunt can really cure diseases, and Lucretia Mott and Antoinette Brown can preach good sermons, and Mrs. Swishelm and Mrs. Nichols edit successful newspapers;—then all these are points gained for ever, and the case is settled so far.—*Rev. T. W. Higginson.*

Why should a farmer's or a merchant's daughter hang upon her father for support any more than his son after he is of age?

In the New York Day Book we find that in consequence of the "Printers' Union" (formed, we believe, for self-protection), women have been introduced to check-mate a combination called by the capitalists tyrannical. This opens a new and profitable field of labor to women; but when they have acquired the trade, we hope they will offer themselves as members of the Printers' Union, and thus secure the full benefit to themselves of the opening. Type-setting is no new business for women; the "Olive Branch," of Boston, is nearly, if not entirely, set up by female compositors. The composing room being a fine, comfortable, carpeted apartment, with pleasant air, etc. It is stated in the Day Book that "thus far the girls have done well, and are learning very fast, and, what is more, that they are anxious to become good compositors." He farther states, "we have no doubt that they will be able in a month's time to set twenty

thousand ems a week; this, at printers' prices, will amount to over \$5 50. There is no reason why thousands of them should not be employed in this way, and as all California and Oregon are open to men, some of them had better start for the diggings."

—*Una.*

ENGLISH SOLDIER IN THE UNITED STATES ARMY.—The above book is put upon our table by Peck & Foote of this city. It is a book of rare interest. The writer evidently is a man of good education and fine mind, who shoved his bark into the world in exquisite humor, resolved to make it his plaything and convenience. He embarked from Europe, and entered the American army in 1843, and was in almost all its battles to the conquest of Mexico. Whoever commences this book will not lay it down until he has finished it.

In one respect, and an important one, it is the only book extant. It gives the soldier's life, his degradation and wrongs; without design, he shows its abject slavery, more absolute, unjust, and cruel, than plantation slavery. O, what a horrid falsehood are the records of our wars! For the glory of the chieftains, a veil is thrown over the oppression and degradation of the rank and file. All the blood they bravely shed enures to the laureled tyrants who trample it under their feet.

But if you would pass through all grades of the American army with a companion who will make you happy amid its miseries by his wit and learning—if you would go to Mexico with the army, and fight its battles over again with such a companion—if you would make personal acquaintance with American officers, and Mexican citizens, scenery and character, and form an opinion of the quality of the soil and people, that *destiny* is soon to bind to your country's bosom, read this book.—*Carson League.*

SPIRITUAL GUIDANCE.—Mr. Finney, from Cleveland, to whom I have heretofore made reference as a remarkable medium, has been lecturing in various places at the East and West with great success. Mr. F. speaks entirely as a medium under the control of spirits. His lectures awaken considerable interest. During the past winter he has lectured in Cincinnati, and I learn from those who attended that his lectures were spirited and eloquent. They attacked boldly the fashionable ideas of orthodoxy.

Mr. Tiffany has held some public discussions in Northern Ohio with the advocates of the old ideas, in which he has been very successful.

BRUTAL FANATICISM.—Not many months since the chaplain of a county prison was very properly dismissed from his situation by the magistrates, for forcibly holding the fingers of a woman who was under sentence of death, in the flame of a candle, until they were blistered, in order as he said, to give her an idea of the eternal punishment to which she would be doomed if she did not confess her guilt to him.—*Lon. Morn. Adv.*

Why was this brutal, if he was sincere in endeavoring to save her soul from eternal fire?